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WEEKLY REVIEW.

—MR. ISAAC PITMAN, the inventor of the most widely used system of shorthand, is a wonderful instance of the hygienic value of "eating to live" in contradistinction to the habit of so many of "living to eat." It is fifty years since he invented the system of "Phonography," and since that time he has built up a large printing and publishing business, for the purpose of extending the knowledge of it. For the first thirty years of that time, he was constantly at business from six o'clock in the morning till ten o'clock at night. At present, at the age of seventy-six, his business hours are from six to six, and whatever the weather may be, in snow, rain or storm, the white-headed hardy old man may be seen starting from his house before daylight at half-past five in the morning. These long hours of hard work are not enforced, however, on his employés. For the whole of this half-century of most active life Mr. Pitman has been, like the prophet Daniel and John the Baptist, a strict vegetarian, as well as a teetotaler and a non-smoker.

—WITH regard to vegetarianism, a very similar experience to Mr. Pitman's, is that of the great missionary Schwartz, who worked so hard in the "terrible climate" of India for *forty-seven* years. Sir William Chambers, who knew him personally, thus describes him: "Picture to yourself a well-grown man, above middle height, holding himself naturally, yet erect, of rather dark, yet healthy complexion, with black curly hair, and a powerful manly glance, expressing unaffected modesty, uprightness and benevolence, and then you have an idea of the impression the first sight of Schwartz makes on a stranger. A plateful of rice, with some vegetable curry, formed the daily meal to which he sat down with a cheerful countenance, and a piece of native cloth dyed black, formed the material for his dress for a year."

—THE physical weakness of some of the Native tribes of India is often erroneously laid to the account of their exclusively vegetable diet. That this is an incorrect assumption is proved from the fact that the strongest and most powerful of the Indian nations are also vegetarians. We have had coolies working for us who were as strong as any English "navvies." The real root of the effeminate weakness of many Hindus is the fact of the impurity of their home-life and training, and the destructive effects of such obscene festivals as the Holi, and of much of the filthy temple-worship, upon the physical and mental powers.

—A YOUNG man recently wrote to Mr. C. H. Spurgeon of the following singular chain of circumstances leading to his conversion. In 1881, on a Sabbath evening, when the Tabernacle was thrown open to all comers, the regular congregation vacating their seats, he came, and heard a sermon upon the text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Four years ago he went to Australia. On leaving that land, not many weeks since, a Christian lady gave him two of Mr. Spurgeon's sermons, and asked him to read them. He threw them into his trunk, and took no notice of them, till one day, on the voyage, having nothing to read, he suddenly remembered them. On taking them out, he found that one of the two was the very sermon he had heard in the Tabernacle more than seven years previously ("Christ's Word with You," No. 1,691). He read it, and re-read it, the Holy Spirit blessed the reading, and now he can sing—

> I came to Jesus as I was,
> Weary, and worn, and sad;
> I found in Him a resting-place,
> And He has made me glad.

—THE Hindu Tract Society is not so much a defence of heathenism as an attack upon Christianity. The titles of its pamphlets are much more suggestive of Charles Bradlaugh and Robert Ingersoll than of Brahma, Vishnu and Shiva. Of the eleven tracts, already published, one is an attack upon the Divinity of Jesus Christ, another is an attack upon European Missionaries in general, another attacks the Salvation Army, another professes to destroy Christianity altogether, and another pretends to prove the falsity of Christianity from what is designated its "history." It is significant that another of the series is devoted to attacking the position accorded to women by the Bible, and that another distorts the Bible character of God, and holds it up to reprobation. The likeness to American and London atheism is complete.

—A MOST curious mixture of drunkenness, the tobacco-habit and infidelity is found in the life of James Thomson, lately published. Starting in literary work on the staff of Bradlaugh's paper, the *National Reformer*, he afterwards edited *Cope's Tobacco Plant*, a paper devoted to the advocacy of the use of the "noxious weed." He finally burst a blood-vessel after a fit of *delirium tremens*. If the world at large could see behind the scenes of London atheism, it would stand aghast at the fearful influence of scepticism upon individual character.

—THE Editor of the *Christian Standard* comments upon advertisements in the American tramcars of "cigarettes, made especially for ladies." He well says, "Lord, save us from this nether-most hell on earth!" But why is it worse for women to smoke than for men? The Christian standpoint on this question is that the temple of the Holy Ghost should not be defiled. The fact of that "temple" being a man or a woman makes very little difference in the sight of God.

—THE editor of the same paper has a good note on "Criticism," in which he says:—

It is only our imperfection that resents the pointing out of our errors, faults, and sins—even when it is not done in the right spirit. Our friends may spare us where our foes delight to search us. If we wait to learn from our friends, we may wait forever; we may miss the most valuable teachings of our lives; we may be soothed into self-complacent ignorance by their very flatteries, or by their foolish fears to offend us.

—THE *Dnyanodaya* thus speaks of the "marriage" of children to the infernal idol Khandoba,

That the British Government should sanction such a horrible practice, and its officers feel it beyond their power to declare such foolish and wicked marriages null and void, is something we can hardly understand, and we suggest that the subject of such marriages should be investigated, and brought before the attention of Government, for the framing of laws which would declare the marriage of any girl to an idol to be an offence severely punishable. In the framing of such laws we are sure the community at large would give their cordial consent. The very first duty of Government is to declare all such existing marriages null and void.

—THERE is a proverb which says that there are some people who "condone the sins they have a mind to, and condemn the ones they are not inclined to." We have a strong objection to the attitude of the editors of some European papers in India who keep their eyes wide open to Native faults, and tightly close them where a European is in disgrace. We also equally object to the attitude of some Native editors who are furious with European crime, but shamelessly condone Native sin. One of these latter, who was the chief means of exposing Sir Lepel Griffin's iniquities, is now condoning the Native practice of branding wives with hot irons, and is attacking the righteous magistrate who lately condemned a brutish husband guilty of this crime to two years imprisonment.

—THE *Rock* tells an amusing story about the Bishop of Lichfield. "He was preaching" writes our able London contemporary, "on Sunday morning at the Chapel Royal, and his subject was the Virgin Mary. It is not likely there was aught sensational in the treatment of his topic, but it occurred to the Sunday reporter of the *New York Herald* as being calculated to tickle the chilled palates of the Americans on tramp for whom the London edition of that journal has to cater. It chanced, however, that the enterprising reporter had fallen into two serious mistakes. He had failed to furnish himself with a ticket of admission, and he was a quarter of an hour late. He says with pardonable irony that only peeresses 'may enter the sacred building five minutes after the service has commenced.' 'Wandering around,' therefore, this gentleman of the press caught the Bishop as he emerged from the chapel and begged his MSS. The Bishop asked him to call at seven o'clock, and then explained

in a note that it was against etiquette to publish the Chapel Royal sermons.

But the kindly Bishop enclosed five shillings in postage stamps to compensate the reporter for his trouble and travelling expenses in being led to make a fruitless visit to his lordship's residence. This afforded the proprietors of the *New York Herald* an opportunity of exhibiting both their consideration and their good taste! They manufactured an article out of this trivial circumstance, placarded it sensationally as 'A Crown Refused,' and sent the Bishop a snobbish letter, in which they vaunt that their reporters are too well remunerated to receive 'tips,' and add a graceless and slanderous sneer against their confréres of the English press. 'The Bishop of Lichfield is probably aware that the low salaries paid to London reporters often compel these latter to resort to petty or unworthy artifices in eking out an existence.' The Bishop of Lichfield made a mistake, but it was generously intended, and a gentleman would have said nothing in public about it. It is like the benevolent old party who offered the Oxford nobleman-undergraduate half-a-crown because he had such a shabby gown."

—The apostle James says that whoever offends in one point of the law is guilty of all. That is to say, if a man starts deliberately breaking one portion of God's law, it will not be long before, either in word or in deed, he will have broken all the rest. This unchangeable spiritual fact is having a fresh illustration in the Golden Gang case, where a number of young railway guards are charged with a series of daring thefts from the luggage of passengers in transit. There is nothing surprising in this. The Railway Company which employs them, like most other Indian Railway Companies, is a notorious Sabbath-breaker, If masters make their servants break the fourth commandment, they must not be astonished if they also break the eighth.

—Mrs. J. Fowler Willing says:—"The great bulk of hypocrites are outside the Church. Half the worldly businesses are carried on by fraud. If you go into a store to buy anything, you look well for the flaws and faults. If you catch a dealer who professes to be a Christian covering up a defect, you say, 'There! that is just as bad as an outsider would do.' Thus you acknowledge that cheating is to be expected of the people of the world, but not of Christians." On this subject see the Rev. M. B. Fuller's sermon on the "Golden Gang" case, printed on another page.

—The fallacy that "secular" education will help the salvation of India has often been combatted in the pages of this paper. Our exposition of the Word of God upon this subject receives a striking confirmation at the hands of the indefatigable Honorary Secretary of the London Society for the Prevention of Cruelty to children. Speaking of the more than one thousand cases taken up by this society, he says,

> You do not find this kind of crime among the very poor. It is when you get people with some knowledge, a bit of a smattering about protoplasm; men who believe in neither God nor devil, who say that everything is material, and stand, a lot of them, to hear the blasphemer talk on the Sabbath Day—these are the guilty parties, for, fearing neither God nor man, they know nothing either of tenderness or pity for little children. Nor is it ignorance; nor is it over-crowded dwellings. Two of the worst cases we have ever had were in "model" dwellings. No; materialism is the cause of this wickedness to young children. One man whom we sent to prison understood five languages, and was teaching the little boy French when he committed the dastardly assault upon him. Another whom we sent to the treadmill was reading Tyndall's "Floating Matter of the Air," and had proceeded as far as the 240th page, making neat and copious notes throughout. The materialistic and gambling tendencies of the age—quite as much as drunkenness—are a cause of this kind of crime, and they are eating into the very life of the nation.

—Full details are to hand by this mail of the petition to Government of the Lancashire Factory hands on behalf of their Indian brethren and sisters employed in mills. Amongst other things asked for was the cessation of Sunday labour and night-work, the sanitary improvement of the mills, and restrictions on the employment of young children.

—The *Reaper*, a thoughtful Scotch Christian newspaper, thus speaks in relation to the Indian Drink and Opium Traffics:—

> The dignity of our Indian Empire is largely maintained by the revenue derived from drink and opium, these twin curses that are blighting the morals and destroying the lives of millions of the native populations of India and China. The awful evils that follow the sale of the vile and poisonous native liquors, fostered and developed by Government, under the Abkari system, for revenue purposes are almost incredible, and only need to be made known at home to evoke a storm of indignation that would compel the authorities to take action for the removal of this monster iniquity. Equally deplorable are the horrors of the opium dens of China for which our country is also responsible, having forced the drug on an unwilling people at the point of the bayonet.

—The Friends' Meeting House at Rochdale, where John Bright was wont to worship, is a very plain building, according to the *Pall Mall Gazette*. "No pews, but plain forms, provided, however, with backs and cushions. Mr. Bright was accustomed to discard the latter luxury. Accordingly the cushion of the bench on which he invariably sat stops short at his seat, and the rugged old Puritan was content to rest upon the plain board." Ritualism, luxurious living, and tyranny, often accompany each other. Puritanism, frugality and exalted views of personal liberty, are also often found together.

—The *Northern Christian Advocate* points out that the so-called "persecution" of Catholics at the hands of Protestants has not been religious "persecution." It has invariably been the suppression of political intrigue, principally of the Jesuits. This political intrigue of the Jesuits has got them into trouble in many lands, especially in China and Japan. The latter country was closed for generations to Christianity through the political broils fostered by the early Jesuit emissaries.

—Mahomedanism was spread by means of the sword. It has been extended in no other way. Since the Reformation, Romanism has been solely propagated by political intrigue and fraud, and by secular-educational work. The disgraceful history of the Jesuit "missions" in the South Seas is a case in point. Tahiti was evangelized most marvellously and successfully by the agents of the London Missionary Society, "all the cruelties and all the abominations of heathenism had disappeared. Christianity was everywhere accepted and professed, life and property was everywhere secure, industry was flourishing, and a large and daily increasing commerce was being attracted to the island." At this juncture two Jesuit "missionaries" landed. Queen Pomare, the sovereign of the island, promptly sent them home again. Her subjects were believers in the Bible and had had it freely distributed amongst them. The Jesuit teachings tended to the disuse of the Bible and the banishing of it from the island. The Jesuits went home to France, intrigued with the Government there, and returned next year in a man-of-war, which claimed a fearfully heavy amount as "damages" for expelling the Jesuits, made the Tahitian Queen take them back again, and finally compelled the Bible-missionaries to leave the island, whilst the French Government took over the island, first as a protectorate, and afterwards entirely. In the island of Tonga, the same marvels had been accomplished by Bible-missionaries, belonging to the Wesleyan Society, when along came the Jesuits, and afterwards the French Government, impelled by the Jesuits, compelled the Native king of Tonga to build as many churches and residences for the Romish priests, as there were already erected for the Wesleyan missionaries. In the Loyalty Islands, where Bible-missionaries had also, by the grace of God, worked marvels, the French Government, egged on by the Jesuits, interfered, and to-day English Protestant missionaries are not allowed to teach their converts anything except in the French language! Such is the "success" of Jesuit "missions"! If the Bible, the Word of God, is doing the work of Christ, is it uncharitable to say that these Jesuit "missionaries" are doing the work of Antichrist? We trow not!

—A number of the New York *Christian Advocate*, published fifty years ago, commenting upon a local Infidel Convention, reports part of a speech by one of the principal promoters of the meeting who said "I never deliver lectures upon Infidelity, but I am constantly lecturing upon the various reforms of the age. I lecture on Temperance, on Anti-Slavery, on Peace, on Moral Reform, &c. &c., but wherever I go I lecture on *infidel principles!* Thus our cause is promoted continually." That is to say, he used these necessary Social Reforms as a weapon to attack Christ and His Church. Exactly the same thing is being done now-a-days. It is essential for Christians to plainly see that nothing but work that is done by Christ through His people can possibly be of any enduring value in these matters.

—The following thought from the columns of *The Reaper* is worth meditating upon:—"With many, the work of grace is deep enough to prevent them finding pleasure in the world, but not deep enough to give them unfeigned delight in God; deep enough to make them scrupulous and exact, but not so deep as to lead them into the glorious liberty of the children of God; deep enough to be austere, but not deep enough to make them gracious; deep enough to warn men, but not deep enough to fit them to win them."

Prayer should be a fountain, not a force pump.

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THE GOLDEN GANG CASE.

At the Grant Road Church, Bombay, on Sunday evening last, the Rev. M. B. Fuller preached from Prov. xxviii. 13: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." He used, as one illustration, the Golden Gang case, which, as our local readers well know, is the case in which a number of young railway guards are implicated in a long series of daring robberies from passengers' luggage.

After praying for the Government of India, that it might humble itself, and put away its sins, thus avoiding the necessity for summary judgment on the part of God, Mr. Fuller read the thirty-second Psalm. In reference to verses 8 and 9, he said that God's guidance was at first very gentle if it was attended to, "I will guide thee with mine eye." But if this gentle guidance was not attended to, He was obliged to treat men like "the horse, or as the mule, which have no understanding: whose month must be held in with bit and bridle," and finally, if that would not do He would "put hooks in the jaws" of those who continued to rebel against Him. Let them follow the *gentle* guidance of the Almighty, and thus avoid His judgments.

With regard to the passage in question, the opinion of men was that the way for a man to prosper was to cover his sins. In cases like the Golden Gang case, thousand of rupees were spent in lawyers and in other ways in order to endeavour to cover sin up. But God's method of doing things was very different to this. He said that "He that covereth his sins *shall not prosper*." Those who do so cut themselves off from all mercy of God. There are men to-day in India who are covering sins against both man and God. They are in a terrible strait between two alternatives. If they confess, they may be sent to the Andaman Islands, and thus suffer a temporary punishment. If they do not confess, God has said that they shall not prosper, and they will suffer an eternal punishment. Whatever it costs, let no one cover up sin. In the light of eternity it does not pay. The Word of God also says "Happy is the man whose sin is covered," but that refers to the "covering" by God with the blood of Christ. There must be the uncovering on our part first.

There were Golden Gang cases in the Bible.

For the sake of a Babylonish garment and a wedge of gold, Achan covered his sin, and brought on the destruction of thirty people. Covered sin shuts us out from God mercy. Ananias and Sapphira were struck dead because they covered their sins.

Let none comfort themselves, however, by thinking that this passage simply means covering sins from God's sight. It is impossible to cover sin from God's sight. From the Garden of Eden down to Ananias and Sapphira, no sin was ever covered from His sight. He sees through all. Achan covered his sins from the elders of the people, and he fell. Ananias and Sapphira covered their sin from the Church of God, "those who were being saved," and they died. This passage refers to (1st) covering sins from ourselves, making out that which is sin to be no sin, and (2nd) covering sins from those who ought to know about them. For instance, if we have spoken evil of any one, that evil-speaking should be followed up, and confessed to each one who had heard the false report, as far as we can find them out. There were certain sins which we ought only to confess to God. The great danger in such sins, was in covering them up from ourselves, by calling then false names.

All sin is a counterfeit of some virtue. In the darkness of covered sin the light of God will not shine. Sometimes zeal for our own glory was called "zeal for souls." We could easily test this matter. Are we as eager to see souls saved by means of others, as through us? Covering up sin, means that the sin will increase. In the Golden Gang case one of the worst of the thieves began by stealing three oranges, and went on to hundreds of rupees worth of goods. He felt fearfully ashamed of himself when he took the oranges. Had he confessed then, he would have saved himself from all his present troubles. That which we would not wish the Church of God to see, is not fit for a Hindu to see. God wants us to be transparently honest. That which we would be ashamed to have seen by others is covered sin.

"Whose confesseth and forsaketh them (his sins) shall have mercy." No sin is too bad for God to forgive if it is only uncovered. In doubtful cases, do not argue with conscience. Give God the benefit of the doubt. Settle all doubtful matters on the self-denying side.

MRS. BOOTH-TUCKER'S FAREWELL.

Mrs. Booth, the wife of the General of the Salvation Army, has been suffering for very many months past with a cancerous affection, and is not expected to live. Her daughter, Mrs. Booth-Tucker, who was her intimate companion and helper during the early part of her illness, is therefore expected to start on Saturday for Europe. Mrs. Tucker's own health will also probably be benefitted by the change.

A farewell meeting was held on Tuesday evening last at the Novelty Theatre, Bombay, at which a large Native and European audience assembled. Upon the platform were members of the Prison-gate brigade (late Hindu convicts), and a large number of the European officers of the Salvation Army.

Commissioner Tucker opened the proceedings with prayer in Hindustani, followed by a gray-haired European lady-officer in an earnest prayer in English. Three of the young women officers then sang,

> There are joys that last for ever,
> There are crowns, that tarnish never.

Mr. Tucker gave an address in which he said that difficulties were made to fight through. Difficulties were never any excuse for defeat. The turning point of sucess was often the very time when everything seemed lost. He was glad to be able to announce that five-sevenths of the expenses of the Indian work of the Salvation Army (not reckoning buildings) was now raised in India.

Three Gujarathi little girls afterwards sang very prettily, the eldest of whom much resembled little Luchmin, the child-widow of Patna. The idea that such a child could be first a wife, then a widow, and afterwards the Government-enforced companion of a vile adult, is enough to make the blood of every honest Native and European in India boil with indignation.

One of the rescued Prison-gate brigade gave a very clear testimony of his heart being cleansed by the blood of Christ, and said that since that had taken place, he had felt no desire to smoke *biris* (little Indian cigarettes, filled with a mixture of opium and tobacco). He finished his testimony with the statement that all could obtain just the salvation that he had found.

Mrs. Tucker was then assisted on to the platform looking very ill.

She said that the highest privilege of the angels in heaven was that they gave all that they had to Christ, it seemed to her that the saints on earth had a greater privilege, because they had more to give, for the privilege of serving God in time was greater than the privilege of serving Him in eternity. It is only the treasures that we possess in God that are really ours. She repudiated the idea that in going to England she was going home. India was her home. The Natives of India, cleansed in the blood of Christ, and fired with the Holy Ghost would conquer Asia for Him.

Major Jai Bhai (an English officer of the S. A. who is also proceeding to England with a party of S. A. converts) said that England was now a foreign country to him, and that the greatest cross that he had had to bear was this of leaving India, his home.

Mrs. Tucker ended the proceedings with a touching prayer, and the audience dispersed.

A VISIT TO CONTINENTAL PRISONS.

There are many who travel for pleasure, but after the first few days of novelty, find little but weariness. In travelling with a purpose, to do the Lord's work, there is peculiar joy and satisfaction. Time is thus utilized, not killed. The record of a journey for God is given below.

Visiting the prisons at Athens, says Mr. Charles Cook, we were surprised to find them dirtier than those we had recently in Egypt, and quite as unhealthy; for in one room we found ten men in a room ten feet square; and in another where thirteen men were confined—one being dangerously ill—the room measured twelve feet square, the only mode of ventilation we could see being the occasional opening of the door. No work was given the prisoners to do, and no books were provided for them to read; whilst the floors, staircases, and passages were simply thick with dirt. On our arrival, the chief prison in Athens was in a great uproar, as three men had escaped, and only one had just been recaptured. This man we visited, and gave him a copy of the gospels; but so dejected and miserable did the captives all appear, that we first ordered them all to be supplied with coffee, and then left copies of the Scriptures in modern Greek for them all. Shame on the land of Homer and Demosthenes! and shame, indeed; on the authorities of Athens, to allow such dirt and misery to exist! We wrote to the Minister, who has charge of the prisons, pointing out the need of reform, and complaining of the unsanitary condition of the place. We had to leave Athens before there was time to get an answer, but trust something was done to mend matters.

ITALY

"It is no good going to Italy," said many friends, "you will never get the Scriptures into the prisons of that country." "Never venture never win," replied, I, "yet I will endeavour to do so." What is the result? From Milan, in the North to Naples, in the south; from Puzzuoli to Brindisi, in the old state dungeons of the Inquisition at Venice, to the convict prisons of Rome itself, have I had the joy and pleasure of distributing the Word of life. The people of Italy are struggling to be free from the thraldom of the priests; are far more loyal to King than to Pope; and I was rather helped than hindered in my work by all the officials I came in contact with. Among the many interesting visits paid to the gaols of Italy, I select but one. We had run through Rome, visiting every prison it possesses, and leaving behind us our precious books without any opposition from the authorities, and reached Brindisi, where some six hundred convicts were imprisoned in the old castle. So eager were these men to possess the Scriptures, that they pressed round us so closely as to anger the governor, who was conducting us over the place. We were in one of the exercising yards—prisoners in chains all around us clamouring for our books; the governor was about ordering the men into their cells, because of their noise, &c. Not a moment was to be lost; so, taking all the copies I had with me, and smiling the official into a good humour, I threw them into the middle of the yard. The noise of their chains clanking on the stones, and the scrambling of the convicts to obtain possession of those books, will ever live in my memory. In this country there are over five thousand men imprisoned for life, and these are known by their dress, which consists of red jacket, green cap, and dark trousers.

FRANCE.

"How long has this man to endure solitary confinement?" I asked of the warder who was conducting me over the "Maison Centrale," of Caen, in Normandy. "Ten years." "What is the effect of this on the prisoners?" "It drives them mad," answered the officer. Descending into the lower part of the prison, I found a man in a "dark cell," and enquired the time he had been thus immured. "He has been in this cell twenty-five days, and has five more

to stay," was the answer. The light of the lantern which I carried almost blinded the man. We gave away our books to the prisoners, and left the place.

No Roman Catholic Government supplies its prisoners with Bibles; but I am thankful to say that in many such countries I have travelled, visiting them with this object in view, and have been most gladly welcomed. The nine huge prisons of Paris alone occupied me nearly two years of what time I could spare from my own congregation in London. The prison discipline of France is extremely rigorous; but there is nothing about it which is calculated to reform a man, much less to convert him. The result is seen in the enormous number of men who are convicted again and again, and who, at last have to be shipped as incorrigibles to New Caledonia.

AUSTRIA.

This was the most Papal country I had, as yet, seen. Several persons had been summoned for giving away tracts, and the wife of the chaplain to our own ambassador told me they were not allowed to hold a public prayer-meeting in their own house. We managed, however, to give away four hundred and fifty Testaments in four days in the streets of Vienna. By the aid of our credentials, we were soon in possession of the needful authority for visiting the prisons of Austria. It would not be wise, concerning this country, to speak in detail: enough to say that Protestants, Catholics, and Jews alike shared in the blessing of having the Word in their own language, we having received an official receipt for all the books which we gave away. Of course, I found that what could be done in Vienna it was possible to do in the provinces, and the receipt mentioned above was of great use to me.

HUNGARY.

Here we feel we are breathing another air. Though still under the rule of Austria, the Hungarians are a liberty-loving people; and I had liberty given me to go where I liked, and do as I wished. In the capital—Buda-Pesth—in one day I supplied every prisoner with God's Word. Servians, Hungarians, Croatians, and others, all received the books with thankfulness. The ventilation of the prisons here was bad, the stench was horrible; but the authorities thanked me for calling attention to it, and promised to remedy it. To God be all the praise.

A COLLEGIATE PRISONER.

Leonard K. Shaw, the editor of the *Christian Worker*, and the indefatigable prison-evangelist of Manchester, gives, in the last number of his paper, a touching account of the career of a young man whom he found in the local jail, who had received a college education, had borne off scholarships and could write the membership of several scientific societies after his name. Mr. Shaw asks, "Of what value are all the gifts or acquirements that school or college can give a youth, if he has not been in Christ's school?"

A GREAT MAN'S SYMPATHY.

"I once saw Mr. Bright weep," said the Secretary of the Rochdale Limited Liability Company, of which Mr. Bright was senior director. "I remember one day a little boy got killed in one of our mill-rooms, and the news was taken into the central office just at the moment he was entering. Mr. Bright went to the scene of the accident, and when he saw the mangled corpse he wept like a child. Ah, sir, and there wasn't many of us who were not inclined to follow his example. It brought my heart into my mouth when I saw him crying, and I had to steal away round the corner to use my handkerchief, or I should have broken down as well. Well, he sent for the poor lad's mother, and told her that anything he could do for her by way of meeting the funeral expenses he would gladly do. And I know he kept his word, sir."

News of the Week.

GENERAL.

—Much sympathy is felt among all classes for the sufferers by the fires at Surat. More than 60,000 rupees have been subscribed for their relief. In addition to the havoc caused by the fires cholera is raging in the place.

—Lahore was visited early on Wednesday morning by an unusually severe storm of thunder, lightning, and rain. From other parts of the Provinces have come also, during the last few days, reports of abnormal weather, which, it is feared, must do harm to the standing crops. From Calcutta also comes telegraphic intelligence of severe storms.

—The recent storms in Beluchistan and the Punjab have done some damage to the railways. The temporary line between Gudistan and Killa Abdulla at the foot of the Khojak has been breached, while on the North-Western Railway, near Nowshera, eighty yards of embankment has been swept away, causing a suspension of through traffic.

—It is stated in a Genoa newspaper that about 50,000 visitors resorted to the gambling-tables at Monte Carlo during the Nice Carnival, among whom there took place fifteen duels and sixteen suicides. Comment is needless.

—The P. and O. Co.'s new boat, the *Peninsular*, has just made the fastest passage on record to Suez, and had it not been for a very severe storm in the Mediterranean, in which she could only go half-speed, the Indian letters would have been delivered in London on Friday, that is fourteen days after leaving Bombay; and even as it was they were delivered on Saturday instead of, as usual, on the Monday morning.

—A memorial has been signed by all the planters in the Kangra Valley. praying for the removal of *octroi* in the Punjab on tea. The memorial was despatched by the Association to Sir James Lyall on the 1st instant.

—66,000,000 gallons of alcohol are produced every year in Germany from potatoes. This is the most burningly-poisonous form of the drug.

—The *New York Medical Record* has published a paper proving that whisky is not an antidote to snake poison, nor is it an antidote to anything else which is evil.

—A French chemist has invented a means of freezing milk so that it can be carried about in blocks.

—A geological curiosity is to be found in the office of the acting chief clerk of the United States War Department, Washington. It is a piece of stone weighing about 1 lb, 13 inches in length, $2\frac{1}{2}$ inches in width, and 1-3 inch thick. There is no doubt about its being a genuine stone, but it nevertheless possesses the flexibility of a piece of india-rubber. When taken in the hand and shaken in the direction of its flat surfaces, it will bend backwards and forwards with a dull sound. The movement is more of a laxity in the adhesion, apparently, than an elasticity. The movement is not confined to the one direction—in the plane of the flat surfaces—but the entire stone seems to be constructed on the principle of a universal joint, with a movement perceptible in all directions under pressure. This is what is known as itacolumite, or elastic sandstone. It is stated that a whole mountain of it exists in Southern Nevada, a short distance east of Death Valley. It is found in California, Georgia, and other localities in the United States.

—There has just died at Stornoway an old lady of 105. Until six years ago she walked regularly to church. She had often sat outside in the churchyard on a communion Sabbath from nine o'clock in the morning until late afternoon service was done. She leaves fifty great-grandchildren and was one of the few remaining links of the last quaint century.

—Ten thousand men are reported to be idle on account of the closing of collieries in the United States.

—Mr. Justice Harrison, in opening County Antrim assizes at Belfast, said he was happy to be able to state that in Belfast there was no crime betokening disaffection, nor any offence which demonstrated that society was undermined. On the contrary, everything went to prove that a condition of prosperity existed which must be satisfactory to them all. At the assizes for Carrick-on-Fergus, also held at Belfast, Judge Andrews was presented with white gloves. Belfast is in the Protestant quarter of Ireland.

—The *Central Indian News* says: The fast special train which brought the English mail from Bombay on Tuesday last week had, we understand, only one passenger—a railway official returning from leave. Our Calcutta contemporaries in estimating the cost of the experimental fast mail service, have taken no note of the great cost incurred by the Railway Companies owing to the detention of scores of goods and other trains in order to keep the line clear for the special. The experiment will, we fear, he found to have been a very costly one.

—The surveys and estimates for the Congo Railway have now been nearly completed, and the company will shortly be formed. It seems that the enterprise will be strongly supported by Belgian, English, and German capitalists. Contrary to expectation, the Congo mail, which arrived in Brussels on March 24, brought no news from Mr. Stanley.

—Professor Stewart, of Liberia, states that, for every missionary who comes to Africa, 70,000 gallons of intoxicants are received.

—The first free ferry on the Thames was opened at Woolwich on March 23 by Lord Roseberry and other members of the County Council. Each boat crosses the river fully laden in three-and-a-half minutes. The President of the Council and his friends, having crossed and returned, declared the ferry open.

—Of the 114 counties in Missouri, 65 have no saloons.

—In the Dominion House of Commons on March 25, Sir John Macdonald, the premier, announced that the *modus vivendi* with the United States regarding the fisheries would, at the request of Newfoundland, be continued during the present year.

—It is computed that there are on the earth 1,000,000,000 inhabitants; of these 35,033,033 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second.

—Four of the sons of the King of Siam are about to complete their education in England.

—Mrs. McKee, daughter of the President of the United States recently said of the life at her father's house: "I don't think we have ever commenced a day without family worship since I can remember, no matter what has happened. Father thinks it is quite as important as breakfast, and wouldn't be able to do anything unless he had had prayers first. Of course he will continue the same custom in the White House. Now he is President he thinks it is ever so much more important than before." It is authoritatively declared that nearly all the members of the President's cabinet are total abstainers.

—The Mayor and all the aldermen of the city of Oskaloosa, Kansas, U. S. A., are women.

—So great is the scarcity of water in Bangalore just now that as much as four annas are paid for a small barrel of water from the Miller's tanks. Good well-water fetches one anna a pot.

—The Madras Museum now posesses the skeleton of the largest elephant ever killed in India. This elephant was the source of great terror to the inhabitants in South Arcot, by whom it was killed and buried. The Museum authorities despatched a taxidermist to the spot to exhume the bones and transferred them to Madras. The skeleton is exactly ten feet six inches in height, being eight inches larger than the biggest measured in the flesh by Mr. Sanderson.

—A cobbler named Hoot, who was nominated as a joke, has been elected mayor of Waterloo, Iowa, The Knights of Labor and railroad men supported him. The business men are almost beside themselves with chagrin, while the sup-

porters of Hoot are parading the streets with banners and bands.

—One of the remarkable features of the present agitation in Ireland is the attempt among a certain section of the people to throw off the yoke of the priests, and to resent their interference, in secular matters at least. A libel case has just been heard in Cork before Mr. Justice Gibson (brother of Lord Ashbourne). It was brought by nine members of the local Gaelic Athletic Association against Father O'Connor and the *Cork Examiner*. The libel complained of was a statement that these nine members of the board were inducing young men to join illegal associations in order to betray them to Dublin Castle. The damages were laid at 4,000*l*. The nine members were examined, and denied the truths of the statement. Father O'Connor was also put in the witness-box, but declined to name any one in particular, and contented himself with saying that he knew that some of the board were "Castle spies and informers," and had proof of it. The case lasted two days. The jury only retired for twenty minutes, and then brought in a verdict for the plaintiffs that there had been a libel, and assessed the damages at 20*l*. against Father O'Connor, and 5*l*. against the *Cork Examiner*. True, the Father got off easily. But a few years ago no one would have dared to bring an action for libel against a priest.

—At the Criminal Sessions of the Bombay High Court on Monday the trial of the first of the "Golden Gang" cases against Willam Neill, a railway guard in the employ of the G. I. P. Railway Company, concluded in a unanimous verdict of guilty against the prisoner on all the three charges of criminal misappropriation, on which he was prosecuted. The criminal misappropriation was in respect of a gold watch and bracelet on the 21st October last, of a bangle and ear-ring on the 12th November last, and of seven pieces of piece-goods on the 14th December last. Mr. Justice Bayley reserved passing sentence on the prisoner, against whom there is a charge of theft as a servant in another case yet to be tried. The trial of Alfred Spink, another member of the "Golden Gang," on a charge of dishonestly receiving stolen property and of voluntarily assisting in concealing stolen property, was next proceeded with, but was not concluded at the rising of the Court.

—On Wednesday Alfred Spink was again placed before the Hon. Mr. Justice Bayley at the Sessions to answer the charges brought against him. After some minor evidence had been adduced, the prisoner Neill was called and made a statement, in which he said that Spink had induced him to commit the robberies, a portion of the proceeds of which he (Neill) had given to the accused. Other evidence having been called the counsel on each side addressed the jury after which his Lordship summed up the case, and in doing so advised the jury to receive Neill's evidence with caution. The jury after twice retiring brought in a verdict of not guilty on all the charges. His Lordship accepted the majority of 6 to 3 and discharged the accused.

—Intelligence has been received at New York from Mexico of a terrible fatality on Lake Chapala, near Guadalajra. A steamer crowded with excursionists foundered while on its passage across the lake, and a number of passengers were drowned. Twenty bodies have already been recovered, and it is feared that many others are still beneath the wreck.

—A serious accident occurred on the Northern Bengal State Railway during the heavy storm which took place on Monday evening. The up mixed train from Sara to Madhanagar, was blown over at the bridge near the latter station. Thirty vehicles were derailed. Three persons (a man, woman and child) were killed and many others were injured.

—The P. & O. Company's s. s. *Sutlej*, with the English Mails of the 5th instant, left Aden for Bombay at 3 p. m. on Tuesday.

—The rate of Exchange is now 1*s*. 4¼*d*.

Missionary and Church Intelligence.

—The Western India Native Christian Union has started a fund for the Bowen Memorial. About two hundred rupees have been subscribed.

—The Rev. T. E. F. Morton at Khandwa baptised a Sádhú on the 14th inst. He is a bright and intelligent man of thirty-five years.

—Dr. Anandibai Joshi's name is well known, as that of the Native lady who lately went to America, took the full title of M. D., and then died. Her husband, Mr. Gopalrao Joshi, who has been a highly-educated Brahmin, has lately written to the *Poona Vaibhav* (a very orthodox Hindu Mahratti paper) saying that there is no salvation in Hinduism, and that he wishes to become a Christian.

—The *Christian* gives an account of a meeting lately held on behalf of the Church of England Zenana Missionary Society. It was addressed by Miss Wauton, of Amritsar, who has laboured for fifteen years in the Punjab, and has gone to Europe to recruit her health, hoping to return to her mission work in the autumn. The Mohammedans, she said, are more ready to receive the truth than the Punjaubis. The medical mission at Amritsar had 31,000 patients in one year. Miss Clay's village mission has been much blessed; also the work of Miss Tucker (better known as A. L. O. E.) at Batála. Miss Wauton pressed home the need of workers; in Peshawur there is one worker to a population of 15,000 people. A liberal collection was made at the close of the meeting.

—"Observer" writes of a pleasing occasion in connection with the Methodist Sunday School at Nagpur, an account of the annual prize-giving on the 9th inst. The school is in an increasing and flourishing condition.

—It is announced that the Archbishop of Canterbury, on the recommendation of the Church Missionary Society, has appointed to the vacant see of Travancore and Cochin, South India, the Rev. Edward Noel Hodges, M. A., of Queen's College, Oxford, a missionary of the Society now in Ceylon. Mr. Hodges was formerly principal of the Society's College at Masulipatam, South India, and is at present principal of its college at Kandy.

—The United States Minister at Constantinople has obtained of the Grand Vizier an authorisation for the Bible House at Constantinople to print, in Turkish, 35,000 Bible tracts, consisting of the Psalms, the Proverbs, the four Gospels, and the Acts of the Apostles.

—Mr. P. J. Hocquard, who has laboured in the Gospel for the last ten years in the Malay Peninsula, says that there are in that region about 1,200,000 souls. Helpers are needed; some are going, but there is room for more. There are a million Malays, for the most part Mohammedans, and for many years there has been no direct work among them. They are in great spiritual darkness, though they observe all the formalities of their so-called religion.

—Mr. J. T. Gibson has presented a sum of 125*l*. to Cavendish College, Cambridge, with a view to the foundation of an annual prize for the encouragement of the study of the Greek Testament among the undergraduates of the college.

—The Church Missionary Society has of late been receiving an unprecedented number of offers of service from clergymen and others, not a week passing without at least one such offer being made. Amongst the most striking of these is that of a young medical man of high promise, a professor, who will probably be sent to China to train men for medical mission work there.

—The Turkish authorities seem resolved to close all mission schools in Syria, says the *Christian*. Schools of the Irish Presbyterian Mission, of the American Mission, and of the Church Missionary Society, have been closed, notwithstanding the spontaneous desire of the people for teachers and educational facilities.

—During an outburst of fanaticism in Syria some years ago, one of the missionaries of the Irish Presbyterian Church was massacred in the streets of Damascus. Recently, at Antioch, another martyrdom has taken place in connection with the mission of the Reformed Presbyterian Church of Ireland in that city. The telegram which reached Belfast said: "Member murdered for religion by Greek Churchmen; religious liberty departed; ask the prayers of the Church." The great success of Rev. Dr. Martin in this mission field has roused the fierce persecution which has produced this sad outrage.

—Mr. Stephen Burrowes of Naples writes to the *Christian*; Hundreds of thousands are starving in Italy, and the Socialists have got up demonstrations in the large towns, resulting in collisions with the civil authority. Let us pray for peace among the nations, as the preparations for war are causing taxation, a burden which the people are unable to bear. Scarcely a day but some destitute person comes to the Sailors' Rest for help of some kind, and it is hard to send any of God's creatures away. The beginning of this month grave disorders appeared among the shipping. Drink was got freely and cheaply in the harbour. Two seamen being drunk fought in a small boat, fell into the water, and were saved from drowning by other seamen. On Sunday, the 3rd, several tipsy seamen behaved rudely at the service in the Rest. Next day these men were changed, and requested another meeting on Monday night. The two men saved from drowning were there, and one said, "I will never drink again." This man's face seemed as if eternity was stamped upon it (Rom. i. 16). Seven of the men took the pledge. All came into our private room to prayers, and it was glorious to see men turned from rude drunkards to serious and courteous seamen in one day. We have had no such disorders in this port for nine years. Since that precious meeting we have not seen a tipsy seaman here.

—The committee of the Protestant Alliance have presented to Lord Knutsford, the Secretary for the Colonies, a memorial protesting against the grant of any assent by the Governor-General of Canada to the Jesuits Estates Act of 1888 passed by the Provincial Legislature of Quebec, authorising the Lieutenant-Governor to pay the sum of 400,000 dols. "out of any public money at his disposal" as compensation to the Jesuits for the property and estates of which they were deprived by the Quebec Act of 1774. Lord Knutsford, in reply, says that he "has carefully considered the memorial, but that the allowance or disallowance of the Act of the Provincial Legislatures of the Dominion of Canada is a matter which rests entirely with the Governor-General, acting on the advice of his responsible Ministers. A copy of the memorial has been forwarded to Lord Stanley of Preston for the consideration of his Government.

—A Cairo correspondent of the *Rock* writes that the schools and mission established by the late Miss Whately will be carried on by her sister, Miss E. Jane Whately, who is well known to English people as the biographer of her father, the late Archbishop Whately, and as a frequent contributor to various periodicals. She will have the valuable aid of Mrs. Shakoor, the widow of a Syrian gentleman, who voluntarily assisted Miss Whately in her work until his death some years ago. Mrs. Shakoor had for many years been the devoted friend and companion of the late Miss Whately. She is eminently fitted for the work in which she is engaged, and with which she had allied herself before her marriage. We earnestly hope that the sympathy and assistance that Miss May Whately always received will be extended to the ladies who are continuing her work.

—There are cheering signs of more toleration for Christianity amongst the Mohammedans in Persia. Several of these the *Church Missionary Intelligencer* for April enumerates.

—When Dr. Wells Williams arrived in Canton in 1833, there was only one Christian convert; and the penalty for teaching foreigners the Chinese language was death. Now there are thirty-three thousand converts, and the empire is everywhere open to foreigners.

Telegraphic News.

Rome, April 11th : His Majesty King Humbert is expected at Berlin on the 13th May on a visit to the Emperor William.

London, 12th : A Bill for the execution of the Sugar Bounties Convention was read a first time in the House of Commons last night.—Sir John Gorst, Under-Secretary of State for India, in reply to a question, said that the despatch from Lord Cross, containing his Lordship's decision in the Crawford case, had been forwarded to Bombay, and was due there on the 15th instant, and would be presented to the Commons on the 16th instant. Sir John said that on the 9th instant Lord Cross wired to Lord Reay as follows :—" The general rule must be that magistrate who have given bribes must be deprived of their functions, I must, however, leave it to you to discriminate between the cases, but I appreciate the importance of the pledges given by the Government and leave you to compensate individuals as you think necessary. Prompt action is essential."—A telegram from Chardjui states that the Ameer Abdul Rahman has consented to the resumption of commerce between the Northern Afghans and Bokharans. —Active negotiations are going on for the abolition of slavery in Africa, and a Conference of the Powers to discuss the matter is probable.

Paris, 12th : The first sitting of the Senate as a High Court for the trial of General Boulanger took place to-day, when M. Rochefort and Count Dillon were arraigned in addition to the General. All three were, however, absent. The Right vigorously obstructed the proceedings, contending that there was no case ; but they were over-ruled by a large majority.

Tangier, 13th : The Sheereefen Government has paid to-day, into the hands of the British Minister here, twenty-five thousand dollars as indemnity for the treacherous murder at Cape Juby of a British subject by some of the Sultan's soldiers.

Zanzibar, 13th : The Chief Bushiri has opened peace negotiations with the German Commissary, Captain Von Wissmann.

London, 13th : Mr. Parnell is to be presented with the freedom of the City of Edinburgh. At yesterday's sitting of the Parnell Commission Sir Charles Russell concluded his address for the defence, and claimed having refuted the charges brought against Mr. Parnell and his colleagues in the Land League, and to having cleared the honour of the Irish nation from a foul stain. The Commission has been adjourned until the 30th instant.—The test case submitted to determine the eligibility of ladies on the London Council Board, under the local Government Act, has resulted in the Queen's Bench deciding against the election of Lady Sandhurst.

14th ; The funeral of H. R. H. the Duchess of Cambridge took place at Kew yesterday. Her Majesty the Queen, the principal members of the British Royal Family, the representatives of the foreign Sovereigns, the various diplomatic bodies, and her Majesty's Ministers were present.—Rumours are current in financial circles here that the Chancellor of the Exchequer intends shortly to issue one pound notes, payable in gold, and ten shilling notes, payable in silver.

Paris, 15th : The Senate have appointed a committee of nine to examine into the case brought against General Boulanger, Count Dillon, and M. Rochefort. The Court has been adjourned pending their report.

London, 16th : In the House of Commons last night, Mr. Goschen, Chancellor of the Exchequer, made his annual Budget Statement, which shows a surplus for the past year of £2,790,000, which is swallowed up by the surrender of local taxation and the increased naval outlay. The National Debt is reduced by £7,500,000. The total expenditure for the ensuing year is estimated at £86,966,000, and the revenue at £85,000,000, being a deficit of £1,966,000. The increase in the expenditure is due to the increased Army and Navy estimates. Mr. Goschen proposes to convert the deficit into a surplus of £180,000 by using £1,000,000 out of £1,500,000 saved by the conversion of Consols, by increasing the death duties one per cent. on estates over £10,000 in value, and by increasing the duty on beer one-fourteenth of a penny per gallon. He regretted he was unable to abolish the duty on silver plate, and adverted to the vast consumption of Indian tea, and the general improvement in the trade of the country. Mr. Goschen proposes shortly to introduce a separate Bill, dealing with light gold coinage.—Mr. Albert Bright, the Liberal Unionist candidate, has been elected member for Central Birmingham by a majority of three thousand votes.—The Radicals will strongly oppose the passing of the Bill for executing the Sugar Bounties Convention.

Paris, 16th : The French Government have ordered the prosecution of M. Secretan, the head of the Societe des Metaux.

London, 17th : Lord Cross, Secretary of State for India, has invited those parties who are interested to a Conference to be held at the India Office on the 8th May, to consider what measures should be taken to diminish the percentage of impurities in the wheat which is exported from India to England.—The House of Commons has adjourned until the 29th instant for the Easter recess.—The Hon. C. Knatchbull-Hugessen, the Gladstonian Liberal candidate, has been elected member for Rochester in place of Colonel Hughes-Hallett resigned, by a majority of seventy-five votes over the Conservative candidate, Colonel and Alderman Horatio David Davies.

LITTLE MARY THE MARTYR.

By J. Manton Smith.

A month's mission in the Strand, London, has caused me to know that fashion is not beauty, but often the contrary in many respects. A lady asked me, the other day, if I had been to see " The Babes in the Wood."

" No, madam," I replied ; " life is too brief to waste in folly and foolery. I like pleasure that is lasting, and fun without sin ; but the main thing in this life is to bring glory to God, and to be made a blessing to others ; and all who neglect to do this, miss the real object of life. This life is not an accident, but part of a divine plan ; and I may miss my part altogether if I am careless, but I shall play a pleasant and profitable part during this life if I seek divine guidance. Therefore, the sooner a girl or boy seeks the Lord, the better it will be for them, as well as for those with whom they come in contact. If you want interest, excitement, emotion, pathos, passion, and heroism, you need not go to the stage to get it. Listen, while I recite to you the story of a heroic Christian girl.

" She lived in what is known in America as a frame-house, built with wood. All the houses round her were mostly of the same kind. One day there was a sad and sudden shout of ' Fire ! Fire ! Fire ! ' It was, alas ! too true. The fire-demon was abroad in fury, and the wind caused the flames to make great headway before much assistance could be given. In one house the husband rescued his fainting wife, who had become unconscious through the smoke. He then sprang from the window, and saved himself ; and then, like a poor maniac, went rushing through the crowd, crying and tearing his hair. And why ? Ah ! that was the sad part of it. In his excitement he had saved his wife and himself ; and then it dawned upon him that his three dear children were asleep upstairs, and there was no possible chance of reaching them. Poor man ! he would have rushed into the burning house and perished with them but for strong friends who held him back by main force. But for them he would have destroyed his life in an utterly hopeless attempt.

" Soon the excitement became intense. Through the blinding smoke a weak voice was heard, and a dim form was seen at the top window. Little Mary was there, the heroine of my story. She was a sweet little Christian of twelve tender years. She was hugging her little brother Bobbie, and a cry was raised from beneath :

" ' Jump, we will catch you ; jump, jump, quickly ! ' cried the crowd.

" She heard the shout from beneath, and instantly dropped her little brother into the outstretched hands, which, happily, caught the child in safety.

" ' Jump, jump, jump ! ' was again the continued shout.

But no voice was heard to reply. All thought she had succumbed ; but soon her little figure was again discerned at the window.

' " Jump, jump, jump ! ' " said the people, with increased excitement ; and so she did. It was her last leap in this life, but it was a grand one. She was safely caught by the crowd, and in her arms was a dear little baby, scarcely hurt. Alas ! little Mary herself was terribly burned. She was soon taken into the house, and a doctor was tenderly examining her. He saw at once that she was doomed. She was unable to see ; but still conscious. He did his best to alleviate her sufferings, and found, on removing the burnt clothing from the child, that only one part of her body had escaped the fire, and that was a patch round her heart, where she had so tightly clasped her brother and the babe. Her sight was gone, her hair was burnt off, but around the chest and heart there was no mark of fire.

" ' Her patience in death,' said my friend the doctor, who shed tears as he told me, ' was beautiful.'

" He said to her, ' Mary, do you know me ? '

" ' Yes, doctor,' was her reply.

" ' I fear, my dear, I cannot do any more for you,' said he.

" ' Never mind, never mind ; thank you, doctor. I have saved Bobbie and baby, and Jesus has promised to save me, and He will, won't He, doctor ? '

" ' Yes, my dear, for He has done so already.' And he had scarcely said these words to encourage her, when Mary was no more.

" Do you tell me, madam, after this, that I need the stage or fiction to stir my imagination, or move my emotional powers ? No, madam, I have no time to go and hear about the trials of those who never lived ; nor to weep over events that never happened. But in the Bible, and in active service for Christ, I find full scope for all the faculties and emotions with which God has been pleased to endow me.

" I tell you, madam, I was moved, refreshed, and improved for having heard the touching story of little Mary, because it has four grand lessons running right through it. You here get truth with trial, and trust with triumph, all of which may be the portion of every believer."

The doctor who attended little Mary was the one who told this real, but romantic, story to a large congregation at the Metropolitan Tabernacle.

CAN YOU PRAY ?

Ten years ago, says a student, when an unconverted man, I boarded in the family of a pious woman, whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning after breakfast, I heard that humble woman gather her family in the kitchen, and read with them a chapter—" verse about "—in the Bible. Then, as I could not help listening, there was a peculiarity of service which quite mystified me. At last I asked one day if I might remain. She hesitated ; her daughter blushed, but said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we each read a verse in turn. Then, kneeling on the floor, that mother began her prayer audibly for her dear ones there, her husband and herself ; and then, pausing a moment as if to gather her energies or wing her faith, uttered a tender, affectionate supplication for me. She closed, and her daughter began to pray. Poor girl, she was afraid of me ; I was from college ; I was her teacher ; but she tremulously asked for a blessing as usual. Then came the other daughter ; and at last the son—the youngest of that circle, who only repeated the Lord's prayer, with one petition of his own. His amen was said, but no one arose. I knew on the instant they were waiting for me. And I, poor, prayerless I, had no word to say. It almost broke my heart. I hurried from the room desolate and guilty. A few weeks only passed, when I asked their permission to come in once more ; and then I prayed too, and thanked my ever patient Saviour for the new hope in my heart, and the new song on my lips.

The universe is the workshop of the Almighty where every plan is carried to perfection without noise, friction, or waste of energy.

CHRISTIANS! SCATTER YOUR FORCES!

By Mrs. H. Grattan Guinness.

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of labourers. He had occasion to leave the country in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and labourers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been *visited* by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labour, and skilled labour, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbour.

And a vast amount of labour had been *lost*, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labour and seed and manure, skill and time and strength, had been wasted for *no result*. The very same amount of toil and capital, *expended according to his directions*, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all *reclaimable* soils, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these labourers act so absurdly? Did they wish to labour in vain? On the contrary! They were for ever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other,—"You know we have to bring the *whole property* into order." But they did not *do* it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay—when the labours of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into *all the world*, and preach the Gospel to *every creature*," and that 1,800 years afterwards they had *not even mentioned that there was a Gospel to one-half of the world*.

THE BROAD AND NARROW GAUGE.

(WRITTEN IN A RAILWAY CARRIAGE.)

The journey was long, the pace was slow, and in the corner of a railway carriage I fell asleep. Methinks I dreamed, and yet it was not all a dream. I stood once more, as in earlier years on the iron road. Laced and interlaced, crossing and re-crossing in an almost inexplicable maze, were the glittering rails upon which ran the "Puffing Billys." Far as the eye could see—beginning out of sight, and failing in the distance only because vision could scan no further were the metals of the Great Unseen World's Passenger Company.

Threading my way along, now and again furtively casting about me, least some noiseless steaming monster should steal upon me unawares, I approach a magnificent building—a terminus. Here, at once, the brilliancy of the light and the enchanting strains of music tend to drown and subdue a monotonous roar of conflicting noises, in which the shouts of people, the merchants' brisk talk, and the common blare, rush and turmoil of city life are strangely intermingled.

As a shipping port presents a complicated scene of masts, and spars, and ropes, and flags, and sails, and funnels above vessels of all descriptions, so here, in a railway port, is a concentration of engines, carriages, more serious intertwining of rails, and a host of attendant porters. Looking more closely I discover two outlets, in just opposite directions. In and out, darting hither and thither, are little engines disgorging their loads of human freight on to their respective platforms, never materially increasing their number, so great is the outflow of the people. Nothing but tear and drive and bustle can hold a place here. The greater portion of the people are going in one direction. Swept in by the crowd, while endeavouring to examine these things more closely, I look about me. Overhead in black letters, the company has put up the information—

☞ THE BROAD GAUGE.

Pushing and squeezing, with language unmentionable, the people prove themselves to be in terrible haste.

There is a worn, restless, hungry look, like that of a hunted animal, on most faces, while others not so clearly marked, appear to be in doubt, and proceed hesitatingly. Arriving on the "departure" platform there is more breathing room, and the carriages are quickly filled, even to an overflow. I notice somebody is saying something about a "narrow" gauge being a better way, and that the broad gauge train with its occupants, will meet with disaster, but very few listen.

It is a long train, and with just time to skim along, I look at the engine-drivers. I feel uneasy about their appearance. They are men of fierce and brazen countenance, whose laugh is hollow, whose whole mien suggests sinister purpose and daring devilry. The engine itself is a frightful object. Its massive proportions speak of immense power, while the fire burns gloriously, and the whole frame apparently quivers with the fury of the pent-up force. At a given signal, the heavily-laden train moves off. With rapidly increasing pace we proceed on our way. A trip through the various compartments only increases my misgivings. Whizz—Whirr! and the train is rushing madly on, but no one is concerned about it.

Here is a compartment given up to dancing, giggling, and general buffoonery. Dance they will! From polka to schottische, from schottische to waltz—what care they? Everything centres in keeping it going. The train travels fast, but fascination and excitement put them in a greater whirl. Another compartment is for racing and gambling! Oh, what a sight! Here, greed and cunning, and evil scheming, with many grosser forms of vice, are found—the fiend-hounds of hell are out of the leash! Here, again, in comparison, the pace without is nothing. Yet another compartment, and there is no need to listen. There the uproarious song, the clatter of feet, the jingle of glasses, the noisy hilarious crowd proclaim a feast of Bacchus!

Pre-occupied! Pre-occupied! The commotion is enough, yet stretching far down the line, in gradually modifying form is compartment after compartment filled with occupants. The nearer the engine the greater the danger, the more open the profligacy, the deeper the sin, the more intense the pre-occupation. Bang! bang! bang! Ah! like the fog signals that demand attention so unwillingly

THE DRIVERS HAVE TO SLACKEN SPEED.

What's up! Oh! the great other World's Passenger Company compels a halt here. No one asked for it—but few care about it.

Presently, in the distance is seen the companion train which left at the opposite end of the terminus and crosses the track at this junction. Some curse it for the delay, others regard it for a moment, and then resume their games, some even looked pleased to see it.

Gliding steadily into the station, another halt is made, and immediately I see another sign, written thus,

☞ THE NARROW GAUGE.

They appeared to be a happy lot of people. Singing heartily of a "salvation of a Saviour," and the victory over "sin." They had no compartments such as we had. Like determined pirates, though as it proved, men of good intentions, some quickly boarded the train.

Not having any time to lose, their business was soon done, which appeared to be to attack each individual as to their personal safety in travelling in that train. There was a continual mentioning of the name of a Saviour, by whose right, freely granted, passengers were allowed to embark

ON THE NARROW GAUGE TRAIN.

Many at once did so, and I was with them.

Now the broad gauge engine snorts, "Time's up!" Panting like a war-horse, nervous and skittish, trembling like an animal of blue blood, the engine with all that would not alight and change, bounds forward. The drivers, furious at losing so many of their passengers, jamb down the safety-valve, heap on the coal, apply full steam force to the revolving pistons, and away she flies. The hoarse, hollow laughter still goes on, and the increased vibration lends greater aid to the fascinating whirl of pleasure within. The velocity is fearful. The green fields and all pleasant sights are left behind, and

A BARREN WASTE ONLY REMAINS.

Now and again a gaunt bare tree, like a phantom is seen, looks for a half-moment and appears to mock, then vanishes in the rear. Night is coming on. A great awe-inspiring lurid glare lights up the terrible picture. Away! away! away! A runaway engine! a runaway life! a runaway from the one opportunity of "change for salvation!" A runaway's end!

While toiling steadily up the steep grades of the narrow gauge, the people singing of a Saviour's love, and rejoicing in safety, present happiness, and expected reign in glory, the telegraph wires flashed the news, and the newspapers published it:—

BROAD GAUGE TRAIN FALLEN OVER THE PRECIPICE OF HELL!

PASSENGERS LOST! LOST! FOR EVER LOST!

Altered from a New Zealand paper.

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UNDER
BRITISH RULE IN INDIA.

A complete and true History of the Patna Case, reprinted from the *Banner of Asia*, for April, with additions.

They murder the fatherless, yet they say, The Lord shall not see.

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Bombay Church Directory.

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BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A.. Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.
AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi.
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

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SATURDAY, APRIL 20TH, 1889.

NOTES AND COMMENTS.

"That I may know Him and the power of His resurrection."

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In consequence of Good Friday falling on the usual day for printing the *Bombay Guardian*, the issue this week will be printed and posted on Thursday instead of Friday evening.

A Christian widow who is sorely tried with regard to some house property which is her means of living, asks the prayers of God's people that her faith may not fail, and that the cause of right may prevail in some forthcoming legal proceedings.

The Church of Christ will never be denuded of faithful witnesses. When one champion and honoured servant is removed, remarks Dr. J. R. Macduff, another is found ready to take his place. "Moses my servant is dead." But, no sooner is that announcement made, than Joshua is summoned from his tent with the salutation and commission:—"Be strong, and of a good courage." Elijah is carried up to heaven in a fiery chariot; but the same hour Elisha stands before us, his worthy and accredited successor. The thunder-tones of Luther are in course of time silenced; but the voices of other faithful witnesses and sponsors are prepared in turn to prolong the echoes. There is thus a blessed continuity in the Church of Christ, a true Apostolic succession. No sooner is the mandate given, "Remove the diadem, take off the crown," than some other is served heir to it: some new shoulders ready for the burden:—some fresh hand ready to seize the fallen banner and bear it onward. "The Lord gave the word, and great was the company of those that published it."

The New York *Voice* says that the action of Gordon Bennett in starting the seven-day London edition of the *New York Herald*, sold in England on Sundays and week-days alike, is like the crime of the Southern doctor who took off the rags from yellow fever patients, put them up in bales, and shipped them to Northern ports during the American war.

It is not inappropriate on our part at the present juncture to warmly thank our readers for the hearty words of encouragement which we receive from them from time to time. We find friends in all quarters who recognise the need in India of a newspaper that is untrammelled, and that has no interests to serve but those of truth and righteousness. Although our views on the war system are well-known, some of the most cordial letters of sympathy which have come to us have been written by military officers. An officer of high rank writes in a letter just to hand—"Since I have an opportunity, you will not mind my expressing to you my satisfaction with *The Bombay Guardian*. I like its uncompromising spirit with all that is evil, and with all sham, added to great practical common sense. It is refreshing and inspiriting to read in consequence. As a resident in India for nearly a dozen years, I can thoroughly enter into your strictures on its corrupt officialism (though there are exceptions in every department); and especially of the semi-official press." Alluding to a notorious Government organ, he says, "It has long been a *bête noir* to me, for it invariably, where moral questions are concerned, puts light for darkness. Its unreflecting worldly readers (which means the vast majority) accept its degraded opinions as the truth, and sneer at the Christian side as unpractical and injurious." This is a faithful picture of the Government press generally. Its influence for evil is not only negative; it is positive. During the present week a correspondent has called our attention to some "poetry" in a semi-official print, which could not possibly have been written by anyone but an adulterer.

One of the functions of semi-official newspapers is to manipulate news in a way that it is supposed will serve the interests of the Government. A good illustration of this is found in the manner in which the legal proceedings in the Patna case have been reported by what has been appropriately termed the "Government reptile press;" and pre-eminently by one of the chief papers of this class—the Allahabad *Pioneer*. Of the *Pioneer* we shall have more to say in a later issue. Our present object in alluding to it is to illustrate how even missionaries can be misled who suffer such a publication to enter their households. Six missionaries at Allahabad who have evidently been reading the garbled reports of the Patna case published by that paper, have unfortunately for them, without sufficient knowledge, sent a letter to the *Pioneer* in which they disclaim "any sympathy or concurrence" with the remarks in our issue of the 6th inst. upon the monstrous, the brutal, the unjust decision of the Calcutta High Court Judges who have thrust the Christian girl Luchmin back into the hell of lust from which she was heroically struggling to escape. The message comes to us that her days are spent in weeping. Poor girl! she may well weep; and there are thousands of women's hearts that will bleed with hers as they learn into what a horrible fate she has been ruthlessly thrown under a rule that is

falsely called "Christian." She will have drained the last drop of her cup of agony when she learns, as she doubtless will, at the taunting lips of the vile Radhakissen, that six Christian missionaries have endorsed the action of her assassins. We will say no more of these missionaries. Their action in this matter will be a sorrow that they will carry with them to their graves.

It is stated that Romesh Chunder Mitter, one of the unjust Judges who rejected Luchmin's appeal, has been obliged to obtain furlough on medical certificate to September 8th.

There are many praying to be filled with the Holy Ghost. Have the unsuccessful ones yet asked to be emptied of self? D. L. Moody remarks—

I believe firmly that the moment our hearts are emptied of pride, selfishness, ambition, self-seeking, and everything contrary to God's law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride, conceit, ambition, self-seeking, pleasure, and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him, when he is full already with something else. Before we pray that God would fill us, I believe we ought to pray Him to empty us.

The Despatch of the Secretary of State for India on the Crawford Case, addressed to the Government of Bombay, has just been published. In it Lord Cross orders the dismissal of Mr. A. T. Crawford from the Civil Service, a sentence which will righteously entail the loss of his pension.

But those who are determined to keep their moral eyesight undimmed will be amazed that nothing further has been done in the case. The Native Hanmantrao, who was only Mr. Crawford's tool in the matter, is now in jail. Why, in the name of all that is just, is not Mr. Crawford to be sent there too? The facts were proved, as clearly as facts ever were proved, that certain magistrates paid Hanmantrao certain sums of money to be handed over to Mr. Crawford in payment for certain judicial positions. For this Hanmantrao is sentenced to imprisonment. The facts are also proved, as clearly as facts ever were proved, that Mr. Crawford gave these judicial positions to the men who paid for them. Proof is also put in of the transference of some of these sums of money to Mr. Crawford's banking account. In addition to this, as soon as he is about to be brought to justice, he attempts to escape from the country in the disguise of a European tramp. Lord Reay's Government is so certain of his guilt, that it accompanied the evidence of the Commission that tried him with a statement to that effect.

Whilst Hanmantrao is in prison, and Mr. A. T. Crawford is not, those who wish to retain an undefiled sense of justice can only partially acquiesce in the decision of the Secretary of State of India.

The *Times of India* is very indignant because *The Bombay Guardian* says that the Bombay High Court requires "cleaning out," on account of the atrocious decisions on appeal that are being given there. Another shameful case in addition to those given last week is that of a *sadhu* or fakir, who was lately sentenced to eighteen month's rigorous imprisonment for beating a woman with canes for three days in succession, besides grievously burning her on her hands, under the pretence of curing her of an ailment. The wretch then appealed to the Sessions Judge at Bijapur, who confirmed the sentence, hinting that it was not strong enough. The *sadhu*, who the Native editor of the *Mahratta* in his issue of the 7th inst. does not hesitate to call "a devil," then appealed to the Bombay High Court. There his sentence was reduced by two-thirds.

The London *Sentinel* contains a suggestion for the inauguration of an annual Congress to be held in the large cities of Great Britain by turn, to consider moral questions from the Christian standpoint. Among the first subjects that are proposed for consideration are "Drink, Purity, Opium, and War." Such a Congress ought to do much to aid the cause of moral reform in British possessions in the East.

LEVITICUS ON LEPROSY.

At the present moment, when a sort of panic is prevalent regarding leprosy in Bombay, a few words on the Bible aspect of the question will be seasonable.

There are some people who call themselves Christians who do not believe the first five books of the Bible, although Jesus Christ distinctly endorses their veracity again and again. This infidelity proceeds from spiritual ignorance, on the part of the doubters, of the contents of the Pentateuch.

David wrote a Psalm (cxix) one hundred and seventy six verses long, in every verse of which he holds forth on the spiritual power and truth contained in the Bible of his day, which consisted of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. A careful reader of his Psalms will plainly see that David read, and re-read, and read again every word of those five marvellous books, until they became a part of his very being. So filled was he with the spiritual meaning of the types of Calvary, the Resurrection, and the Baptism of the Holy Ghost, to be found in Leviticus, that, though his Psalms are written on the basis of the types, they are read with the keenest spiritual relish by those who know the great Antitype, Christ Himself.

Those who only read the surface meaning of these five books, and who do not dig deep into their spiritual meaning like David did, by the power of the Holy Ghost, miss an untold source of power and spiritual solidity. To careful students, the Pentateuch shows a most marvellous internal arrangement and Divine system of continuity of teaching.

Take, for instance, the teaching underlying the twelfth, thirteenth and fourteenth chapters of Leviticus, which mainly deal with the subject of the title of this article—Leprosy. Leprosy is the type of sin, and this series of chapters appropriately begins with a ceremonial which was intended to burn into the Jewish mind the fact that there is no salvation to be expected from the flesh. So perfectly did David learn this lesson, that, although his mother was one of the most godly women of her time (see Psa: lxxvi 16 and cxvi 16) yet he did not hesitate to say that he was "shapen in iniquity and conceived in sin." This truth was reiterated and found its perfect concrete form in the words of Jesus in John iii 6, "That which is born of flesh is flesh."

After thus teaching that "that which is born of flesh is flesh," the next chapter, the thirteenth, goes on to typify sin in the flesh, under the symbol of the most loathsome and most difficult to cure of all diseases, that of leprosy. It enacts that in all cases in which the disease is suspected, recourse must be had to the priest, thus commanding us, by type, to go to our high priest Christ, in order that He may search us for sin, and point us to the way of cure. David learnt the spiritual lesson of this chapter thoroughly, as Psa. cxxxix 23-24 plainly proves, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The life of Jesus intensifies the spiritual teaching of this chapter and brings it to a head in the records of His marvellous and *perfect* cures of lepers, typifying His power to entirely cure the leprosy of the most ingrained sin.

The latter part of this, the thirteenth, chapter is taken up with the account of the leprosy of the clothes, and raiment, typifying a sin which is too little treated of in the Christian Church to-day, that of dressing for show, and not for the glory of God. This is a sin specially rife in the Christian Church in India. All Christian men and women should dress in such a way that those who are outside Christ should know that Christians seek the inward and not the outward adornment. If the Lord Jesus were to come into some of the Missionary Conferences in India to-day, would He not see "leprosy in the clothes" of many present? Let us take our clothes to Christ, our priest, in order that He may tell us whether there is any leprosy in them.

This thirteenth chapter also imparts valuable physical teaching. The regulations with regard to leprosy in the flesh were specially suited to the moving camp life of the Israelites of that day, and the regulations with regard to mouldy and rotten clothing were very necessary and important from a hygienic point of view.

The next chapter, the fourteenth, deals with the "leprosy of the house," typifying matters quite as important, to those who wish to glorify God in their lives, as the "leprosy of the flesh" or the "leprosy of the clothes." The house of the Christian ought to be such a one that everyone who enters in shall know that it is the house of a Christian. There should be words of warning for the unconverted, and words of comfort for the saints, upon the walls. The furniture and arrangements of the house should be such, that all who enter should know that "here we have no continuing city" and that our treasures are in heaven. Have we brought our household arrangements to Christ, our priest, in order that He may judge whether there is any leprosy in them?

Like the other chapters, there is also valuable physical teaching in this one. Some infidels, in their ignorance, have scoffed at it and the preceding one which deals with "the leprosy of the clothes," and of skins and woolly fabrics used as garments, but at one of the latest meetings of the London Epidemiological Society, Dr. Taylor pointed out that damp and mouldy houses, the wet plaster of leaky walls, old fleeces of wool and mouldy skins (all of them referred to in these two chapters as leprous garments and houses) give rise to the terrible scourge of diphtheria.

The first and last parts of the fourteenth chapter deal with the sacrifices to be offered, on the cessation of the leprosy, typifying the whole salvation of God in the matter of sin in the flesh of the Christian, in his clothes, and in his household arrangements. The cleansing blood of Christ, entire consecration, the fiery baptism of the Holy Ghost, and the future feeding upon Christ to enable the believer to walk perfectly in His ways in the future are all set forth.

In conclusion, the Divine order of the three chapters may be pointed out. First, the most central and personal of all things, the source of all sin, the nature which we have inherited from our ancestors, "the nature of the first Adam." Next, the sins proceeding from this fleshly nature. Next, the sins pertaining to our clothes and personal appearance. Next, the sins of our household arrangements, and last of all, the perfect salvation from all in Christ, our second Adam.

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON IV.

Sunday, April 28.

Mark xiii : 1-13.

SUBJECT :—Destruction of the Temple foretold.

Golden Text.—But I say unto you, that in this place is one greater than the Temple. Matt. xii. 6.

Another incident in the history of the Redeemer is given here, showing His divinity by His prophetic insight into future events. He knew the end from the beginning and could not look on the beauty of the Temple in the same light as His disciples, who had, in common with all Jews, a national and historical pride in this beautiful building. The material Temple which then stood in all its glory on Moriah's brow, with its ample courts and gorgeous ritual, its holy priesthood and shadowy sacrifices, was to the Hebrew the grandest thing on earth.

On leaving the Temple for the last time. Jesus went over to the Mount of Olives with His disciples and sat down in full view of the building where much of His public life had been passed.

A recent visitor to the Holy Land says :—"Reascending to the Temple area, we examined the golden gate [belonging to the Mosque of Omar] facing the Mount of Olives. . . . As we walk from court to court, the thought constantly occurs, "I am treading the courts of the Lord's House that Jesus trod, where He taught the people; courts that were planned, as David believed, by immediate revelation from Heaven, and fashioned with conscientious faithfulness by King Solomon. As the disciples came to Jesus to show Him the buildings of the Temple of which they were justly proud, they would gladly point out to Him the nine gates overlaid with gold and silver, and the one of solid Corinthian brass yet more precious, the graceful and towering porches, the double cloisters and stately pillars, the alternate blocks of red and white marble that recalled the crest and hollow of the sea waves, and the gigantic clusters of golden grapes carved over the golden doors. Above the court of the Gentiles with its columns and rich mosaic, a flight of fourteen marble steps led to the court of women, and a still higher flight of fifteen steps led up to the court of the priests. Then once more, twelve steps led to the final platform crowned by the Holy of Holies, which, with marble whiteness and gilded roof, shone brilliantly in the sunshine. Well might one of the disciples exclaim, Master, behold what manner of stones, and what manner of buildings! And Jesus said unto him, 'Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.'"

Jesus could even then see "Ichabod" written on the walls. To Him the glory was already departed. The real sacrifice was ready to be offered and thenceforth there would be no need for the types and shadows which were set forth by the Temple ritual. One "greater than the Temple" was indeed in that place. He had come unto His own, and they had relieved Him not. But in spite of their rejection of Him, He was about to open up a way into the Holiest of Holies whereby "whosoever will" might enter in and be cleansed.

Solomon had foreshadowing of these days when he asked in prayer at the dedication of the first Temple, "But will God in very deed dwell with men upon the earth? Behold heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built." And Malachi, when he said "The Lord whom ye seek shall suddenly come to His Temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts." The days were about to be ushered in "when the true worshippers shall worship the Father in Spirit and in truth;" people were to learn that "God is a Spirit, and they that worship him must worship Him in Spirit and in truth."

Some of the disciples who were chosen to be witnesses of this truth were with Him now, and they began to ask Him, "When shall these things be?" It was a two-fold question (verse 4) and the answer embraced references to the destruction of Jerusalem and the Temple; to the martyr spirit in which the gospel was to be spread through the earth; and to the end of the world. They were warned against being deceived by false Christs. History tells how accurately the Saviour foretold the troubles that shortly after came upon Jerusalem, preceded by false prophets claiming to be Christ, and attended by earthquakes and rumours of wars. A secular historian remarks specially upon the frequency of earthquakes at this period, commencing from the day of the crucifixion when the rocks were rent and many that were dead came out of their graves, and the wonderful vail of the Temple was rent in twain.

It was no picture of coming glory or of earthly comfort and luxury that the Master drew for His disciples as they sat on the Mount that afternoon. "They shall deliver you up to Councils." "Ye shall be beaten . . . . brought before kings and rulers for my sake, for a testimony against them." This was how the Gospel was to be spread, through martyr fires and cruel scourgings, it was to be enough for the disciple that he was to be *as* his Lord. How gloriously the accompanying promise was fulfilled, let the martyr records testify. "Whatsoever shall be given thee in that hour that speak ye." How unjust judges from the days of Paul downwards, have marvelled at the wonderful words that have proceeded from the lips of those who have been brought before them "for a testimony against them." The Holy Ghost has given words that have made them quail and gnash their teeth in rage against their innocent victims. And not only martyrs but every servant of God, who has had difficult duty to perform, has had that same help for the asking, the Holy Spirit to give words that have been alike convincing and convicting.

"Ye shall be hated of all men for my name's sake." If we follow boldly in our Master's footsteps the world will still hate us. It is the same world, loving darkness rather than light because its deeds are evil. And testimony against its evil deeds will still bring hatred. But "he that endureth to the end the same shall be saved." Of many it may be said "ye did run well," but patient continuance in well doing is needed to Salvation. We need to continually pray "Hold thou me up and I shall be safe." Those whom God keeps are well kept.

PILGRIM FAITH MISSION.

The Second Quadrenninal Report of the American PILGRIM FAITH MISSION, lately located at Burhanpur, and now at Ellichpur, covers the period of 1885-88, and is a fascinating account of the work of the Lord through some of His children. Mr. E. F. Ward and his companions dress in Native costume in order to "win the attention and confidence of the Natives, and to help them to over-come their prejudice against Europeans." Mr. Ward adds, "one who wears the Native dress, makes himself of no reputation, as a rule, with Europeans in India." Anything that will tend to break down the terrible race-pride of Europeans in this country is good, and is "preparing the way of the Lord." The ladies of this mission wear sun-hats if they go out in the heat of the day, as the *sari* even with the addition of an umbrella is not a sufficient protection from the sun to those who are not born in the country. The ladies all preach in the open-air, and are listened to by large and attentive audiences. The Berar district, in which the Faith Mission operates, is as terribly heathen in its treatment of women as any part of India. In it, according to the 1881 census, there are 74,100 *wives* under the age of ten, and 95,024 *wives* between the ages of ten and fifteen. 15 per cent of the women and girls are widows. In the Ellichpur district, no less than 19 per cent are widows, while but 5 per cent of males are widowers. At least one half of the vast host of widows are still young women, many are children, and all are surrounded with every possible temptation to lead a life of vice. The Pilgrim Faith Mission at Ellichpur is a light in a dark place. Copies of the Report can be obtained of Mr. Ward, Ellichpur, Berar, price eight annas each.

A WINE MERCHANT'S REPENTANCE.

About two years ago a retired wine merchant, named Sanders, left to the British National Temperance League a legacy of £225, less legacy duty, to be employed in offering premiums for the three best essays in advocacy of the principles of total abstinence. There were twenty-seven competitors, and the first prize of 90*l.* was awarded to Mr. William J. Lacey, for his essay entitled "The Case for Total Abstinence," which has since been published by the National Temperance Publication Depôt. It deals with alcohol chemically, medically (which is not precisely the same thing), economically, and religiously, and it has an excellent index, a very important addition to works of this kind.

IN HEAVEN FOR A QUARTER OF AN HOUR.

There was a Methodist preacher who preached one day on heaven. The next morning he was going down town, and he met one of his old wealthy members. This man said :

"Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah!" said the pastor, "I am glad of the opportunity, this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever, her two little children are sick in the other bed, and she has not got a bit of coal, or a stick of wood, or flour, or sugar, or any bread. If you will go down town and buy 50 dollars worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought these nice provisions in the name of our Lord and Saviour:' then ask for a Bible, and read the twenty-third Psalm, and then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill."

The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening." Who will copy his action, and enjoy a similar experience?

THE PREACHERS FOR INDIA.

John Wesley said one year before he died: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."

A FOOLISH LITTLE MAIDEN.

A foolish little maiden bought a foolish little bonnet,
With a ribbon and a feather, and a bit of lace upon it;
And that the other maidens of the little town might know it,
She thought she'd go to meeting the next Sunday, just to show it.
But though the little bonnet was scarce larger than a dime,
The getting of it settled proved to be a work of time.
So when 'twas fairly tied, all the bells had stopped their ringing,
And when she came to meeting, sure enough, the folks were singing.
So this foolish little maiden stood and waited at the door,
And she shook her ruffles out behind, and smoothed them down before.
"Hallelujah, hallelujah!" sang the choir above her head—
"Hardly knew you! hardly knew you!" were the words she thought they said.
This made the little maiden feel so very, very cross,
That she gave her little mouth a twist, her little head a toss:
For she thought the very hymn they sang was all about her bonnet,
And the ribbon, and the feather, and the bit of lace upon it.
And she would not wait to listen to the sermon nor the prayer,
But pattered down the silent street, and hurried up the stair,
Till she reached her little bureau, and in a band-box on it,
Had hidden safe from critic's eye her foolish little bonnet.
Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind;
And the little head that's filled with silly little airs,
Will never get a blessing from sermon or from prayers.

The Onward Reciter.

Correspondence.

A GEORGE BOWEN DHARMSALA FOR NATIVE CHRISTIANS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It would appear that a Hall for educational purposes is going to be built for Native Christians to perpetuate the memory of the late Rev. George Bowen; but I would suggest that a *Dharmsala* for Native Christians, like the institutions existing for Hindus, Parsis and Mahommedans, for temporary residence in times of necessity and sickness, would be more useful. Here I am at this town, laid up for upwards of a fortnight, and am anxious to go to Bombay for medical treatment, but cannot do so for want of a suitable place to lodge in. I would gladly pay a little money for lodging and boarding, but our Native Christians have small houses, and cannot conveniently accommodate sick people. If I was a Hindu or a Parsi, I could find a suitable room or rooms any day, and be comfortable. The public Dharmsalas in Bombay are not quite suitable for people of small means but able and willing to pay for accommodation. Formerly there were what in those days were called Mission Houses, which were shared by the European Missionaries and the converts, and they afforded shelter to many a poor traveller or sick man who came for medical relief. I remember Dr. Wilson's Ambroli Mission House; how many converts of all nationalities and belonging to all Missions came to it, and were hospitably received! Some even were entertained as his guests by the good missionary. A Persian belonging to the Church Missionary Society was once so entertained, although we thought he was a loafer; and when he got ill, Dr. Wilson and his European physician were active late in the night in giving him relief. I am sure Mr. Bowen would have liked nothing better than such a Hostel — a general Dharmsala — a refuge for travellers and sick people; and the Government would gladly contribute to such a benevolent object. Of course, those Native Christians who can pay will gladly make some small payment; the others should be quite free to use the premises.

A library and reading-room, as well as a lecture hall, might be attached to the Dharmsala, if funds were available; but a rest-house for the weary and the sick is more necessary.

A. B. C.

BETHEL SANTHAL MISSION.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Thank you heartily for the Rs. 20., it will keep ten families from starving for a month.

I help with earth work daily about 100 people, my funds are very low, and I say almost daily, I must stop, I have no money. Stopping is very easy, but what about these poor people with their children? Last night I had service with them. They sit, women left side, men right side, after a hymn I preach to them, they listen with great attention to the words from the Holy Book. Let us pray; every man kneels down and every woman covers her eyes. You might take them for a Christian congregation, but they are all heathens except one man. May the Spirit of God make them anxious to seek His pardon before it is too late.

Destroying Seven Idols.

A Hindu came here a few days ago for medical treatment. He said that in days gone by, he owned and worshipped seven idols. His eldest son got ill five years ago, and although he went on his knees to his gods, and begged ever so hard, they would not move a finger to alleviate the child's suffering, nor comfort his soul. The child died, and he was mightily perplexed, and tried his best to keep on good terms with these wretched gods. Three years ago his second child got ill and died: daily he offered sacrifice, and bowed very often to appease the wrath of these miserable idols, but all in vain. Then the enraged father caught hold of the idols and utterly destroyed them and then threw them in the ditch; there they lie now for three years, covered with rubbish and despised even by the village dogs.

To-day this man is our patient, and we do our best to heal him, and to draw his affection to Him that loves us and gave His life to redeem us. Pray for him.

Yours sincerely,

A. HAEGERT.

[We have received and forwarded to Pastor Haegert, Rs. 2 from J. T., Korari, making a total of Rs. 32 forwarded.—ED.]

TEN OPINIONS ON THE TOBACCO HABIT.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I shall be obliged if you will give publicity to the subjoined opinions for the consideration of the thoughtful.

Juvenile smoking is getting more and more common, with the result of impaired eyesight, thinning of the hair, and other symptoms of excessive draughts on the nerve centres. Not till education instructs the youth of the country in the fabric and functions of health, and inspires them with a manlier idea than that of merely aping the manners of their elders, will premature indulgence of every kind cease to act on them for evil.—*The Lancet, a London Medical Journal.*

The use of tobacco in any form is a habit better not acquired, and when acquired is better abandoned. The young should specially avoid the habit. It gives a doubtful pleasure with a certain penalty.—*Dr. B. W. Richardson.*

I believe that there are very few who do not suffer harm from it to a greater or less extent. Boys, even at the best schools, get the habit of smoking, because they think it manly and fashionable to do so—not unfrequently because they have the example set them by their tutors, and partly because there is no friendly voice to warn them as to the special ill consequences to which it may give rise where the process of growth is not yet completed and the organs are not yet fully developed.—*Sir Benjamin Brodie, Physician to the Queen.*

Evidences arise every day which convince me more and more that the use of tobacco, especially by the younger portion of the community, is destroying the physical stamina of the country, stripping youth of its bloom and beauty, and manhood of its virility, with a reflex influence on morals which is truly deplorable.—*Rev. Francis Close, D. D.*

Tobacco is a poisoner, a stupefier and a traitor to the nervous system, and consequently to energy and the spirit of enterprise. I renounced it once and for ever before I reached my twentieth year.—*William Howitt.*

Sir Isaac Newton, the philosopher, and first discoverer of the system of the universe, when asked to take snuff or tobacco, declined, saying that he would make no necessities to himself.

I see with great regret the habit of smoking formed amongst the lads and young men. It is to many of them the first step on the wrong road.—*Rev. C. Garrett.*

The odious practice of tobacco smoking, by the young, concerns the national welfare, and is worthy of very general consideration. Everyone in his sphere is called on, as a matter of moral obligation, to do what lies in his power to discountenance and abate a practice so needless and reprehensible.—*Dr. W. Chambers.*

The smoker cannot escape the poison of tobacco; it gets into his blood, travels the whole round of the system, interferes with the heart's action and general circulation, and affects every organ and fibre of the frame.—*Dr. Marshall Hall.*

It is time that all Christians should take tobacco smoking into their closets, and shut the door, and ask, ask on, until they get an answer, as to their duty in the matter. For my part, I have no doubt that it is one of the great waves stretching like the tide over all the breadth of the world, to the extent of their power impeding the coming of the kingdom. It is a system of self-gratification at the expense of others. The gospel system is the reverse.—*Rev. W. Arnott, D. D.*

Yours faithfully,

A LIFE ABSTAINER FROM TOBACCO.

HEATHEN TEACHERS IN MISSIONARY SCHOOLS.

Mr. F. L. McAfee, writing to us upon the subject of educational mission work, after some preliminary remarks, thus alludes to the "almost invariable method of appointing heathen teachers as instructors in secular subjects in Missionary schools:"

Now heathen masters may be, in fact usually are, very good teachers of secular subjects. But it follows naturally that, being heathen they are opposed to the advance of Christianity, and even if their opposition to the reception of Christian truths by their pupils does never take an openly active form, it exists as a passive element in their manner and work; and this very passivity is in itself an opposing force of no mean importance. Hence the experience I have acquired, by more than thirteen years' work in the Mission High School at Ahmedabad, leads me to the conclusion that a Mission School cannot become an evangelizing agency until every teacher on its staff is at *least* a nominal Christian.

I shall here instance what has occurred in connection with the Mission High School at Ahmedabad. In the year 1882 I was authorized by the Presbytery to engage two Native Christians as teachers for the school; and imbued with the idea to which I have just given expression, I determined as vacancies occurred among the heathen teachers to fill them by Native Christians. And with the help of the then resident missionary I thus soon obtained three other Native Christians. But in course of time other counsels ruled the resident missionary, and two of the five teachers were transferred from the school; a third was dismissed by the present resident missionary—the Rev. G. P. Taylor—because he had exhibited, as the missionary thought, too friendly a spirit towards certain members of the Salvation Army, one of whom was his own brother; and a fourth because he had a disagreement with the same resident missionary about some land—a matter wholly unconnected with his position and work in the school—was treated so unjustly as to be forced to resign. Since the places of these four teachers were filled by heathen men is it to be wondered at that during the time I have been here I can only say that in the year 1886, of the two adults baptized at Gogha one had received his secular education in the school, and that one of the four adult baptisms in 1888 was of a lad who, after coming to the resident missionary as an enquirer, attended the Mission High School at Ahmedabad for two years.

I would add further that when heathen lads at Ahmedabad see how wrongfully Native Christians, holding the prominent position of teachers in the school, are treated by the missionary, surprise need hardly be felt at their refraining from becoming members of the Christian church, lest by doing so they too should be subjected to similar treament.

While writing thus of what I conceive to be hindrances to the Mission High School at Ahmedabad being an evangelizing agency, I believe there are other and higher causes at work to produce the same effect. I need not for proof travel beyond the covers of the last annual report of this mission, nor need I go beyond the record of work at the Ahmedabad station. At page 100 it is said that there are 656 pupils in all the eight girls' schools in this city and that of this number 250 are being edu-

cated in the two mission vernacular schools for girls, and that therefore *more than a third* of the sum total of children under instruction are being educated by the mission. The first number is not quite accurate, for there are as many as 1084 girls on the rolls of all the girls' schools in this city. But this is a mere trifle. What I would emphasize is that although there are at Ahmedabad two girls' schools supported by the Mission it is significant that of the 17 Christian women and girls studying in this city not a single one is in attendance at the Mission Schools but all are entered as scholars of the Government Female Training College and its practising school. Yet not a word is said in the report of this extraordinary state of things. It is possible, I dare say, to explain why the Mission schools for girls are practically closed against them, but until the explanation is forthcoming I can only quote the report against itself and say :—" This is a fact which speaks for itself."

HOW TO UNDERSTAND THE BIBLE.

A young man who had lately given his heart to the Lord, when asked if he did not find the Bible quite a different book since his conversion, replied," Oh ! Yes. Before, it was like knowing a tune without any words to it ; now it is like knowing both tune and words."

PASSENGERS ARRIVED.

Per P. & O. Str. *Assam*, April 15th.

From London—Mr and Mrs Ashdown and 2 children Mr C E Johnson Miss Barclay Miss Seabrook Miss Francis Miss Hawkins Miss Carter Lieut Bethune Lieut Jeffcoat Lieut Vyvyan Mr Watkins Mr Annal Mr Jenkins and Miss Blakeway.
From Naples—Col Lance Capt Radcliffe and Mr Dixon.
From Brindisi—Mr Ludham Mr Alston Mr Sawers Rev H Beresford and Mr Sturge.
From Venice—Mr C K Hawkins.
From Port Said—Mr Meyers.
From Ismailia—Mr Forrin.
From Aden—Sergt J Hodges, R A and Bom. E West, R A.

PASSENGERS SAILED.

Per P. & O. Str. *Kaiser-i-Hind*, April 19th.

For London—Mr G Arbuthnot Lady Edge Miss Edge and child Mr and Mrs D Rasbotham Mr J Hudson Mr and Mrs Rattigan and three children Col and Mrs Caldecott and child Mrs Pitt and infant Col and Mrs Jarret and child Maj and Mrs Sidney Smith Mr A Ewbank Capt Bradshaw Col and Mrs Bullock Mr and Mrs Entwistle and two children Mrs Bayley and three children Mr Welsh Miss Erskine Miss Thorne Miss Powlett Mr R Sewell Mr and Mrs Hammond Mrs Elton Mr Hardy Mr J W Alexander Mr C Wagner Mr R D Campbell Mrs Timber and infant Mrs Holder two children and infant Mr Webster Mr J Cumming Mr Baxter, Mr J G Single, Mr Majeedullop, Mr and Mrs Eyres, Master Bedford Mrs J R Deane and infant Major Glancy Mr J M Roddy Mr J Browne Lieut G Moore Mr Brownlow Mr M Fagan Mr Newton Mrs Dibben and two infants Mr and Mrs Pratt Capt Pritchard Miss Dawson Lieut Fletcher Mr G R Green Mr and Mrs A P Nicoll Mrs A L Mein Mr P H Hall Miss Hall Mr R E Younghusband Mr A D Younghusband Mr Lowis Mr H S Wise Mr R Johnston Mr Inglis Mr Power Dr Barker Mr F W Goode, Mr W J Fernie Col G R Westropp Mrs Cantley Mr and Mrs Drakeford and Mr A K Craddock.
For Brindisi—Col Fendall Currie Mr W G Wilson Col Webster Mr W F Lawrence Col C A Bayley Mr M S Taylor Surg Maj and Mrs Johnston Mr E H Espley Mr H S Knox Mr H J S Cotton Mr C Kough Mr and Mrs Bhizard Maj Creagh Mr W Porteous Mr Innes Miss Innes Mr Alexander Mr A Lucas Capt Crofton Col F J Caldecott Mr T Henderson Mr W A Boutflower Mr L M Thornton Miss Thompson Mr Thompson Mr Blair Mr Upton Lt. Col Amyatt Burney Mr F C Hamilton Mr F H Cope Mr Butterwerth Mr Chatfield Mr MacIvor Mr J Arrowsmith Mr G S Forbes Mr Crighton Lieut Col J E P Mosley Capt L McClintock Mrs Pigott and Miss Harrison.
For Gibralter—Capt G C B Baker.
For Ismalia—Mr R Moat and Mr W B Smith.

*** *N. B.* Owing to our going to Press a day earlier this week this list is probably not complete.

Domestic Occurrence.

BIRTH.

PAGE—On Friday the 5th April, at Bombay, the wife of Mr. S. Page of a son.

BOWEN MEMORIAL FUND.

We have received further sums for the above fund, which have been duly forwarded to the treasurers, *viz.*, Rs. 15 from Lt--Col. Richards, Southport, England ; and Rs. 5 from a friend who wishes it to be entered as " Anon."

SPECIAL NOTICE.

METHODIST EPISCOPAL CHURCH.

EASTER SUNDAY SERVICES.

The South India Conference having appointed Easter Sunday as missionary day throughout all its churches and Sunday-schools, the following arrangements are made for Bombay :

FORT.—The Rev. Andrew B. Wann, of the Church of Scotland, will preach in the Y. M. C. A. Rooms at 11 a. m. ; *Subject :* " The work of the risen Christ ;" and the Rev. J. E. Robinson at 6 p. m.; *Subject :* " The Church's missionary prayer."

GRANT ROAD.—The Rev. M. B. Fuller, of the Faith Mission, Akola, will preach at 8-30 a. m. ; *Subject :* Risen together with Christ ; and at 6 p. m. missionary addresses will be delivered by Rev. C. E. Delamater and Rev. M. B. Fuller.

MAZAGON.—Missionary addresses will be delivered at the 6 o'clock evening Service by Rev. W. E. Robbins, Rev. Faucett Shaw, and H. C. Tinckom Esq.

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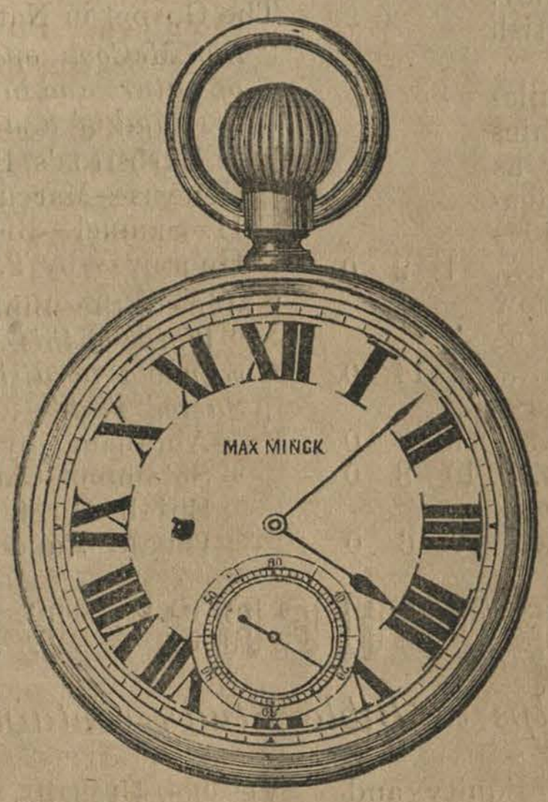

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